



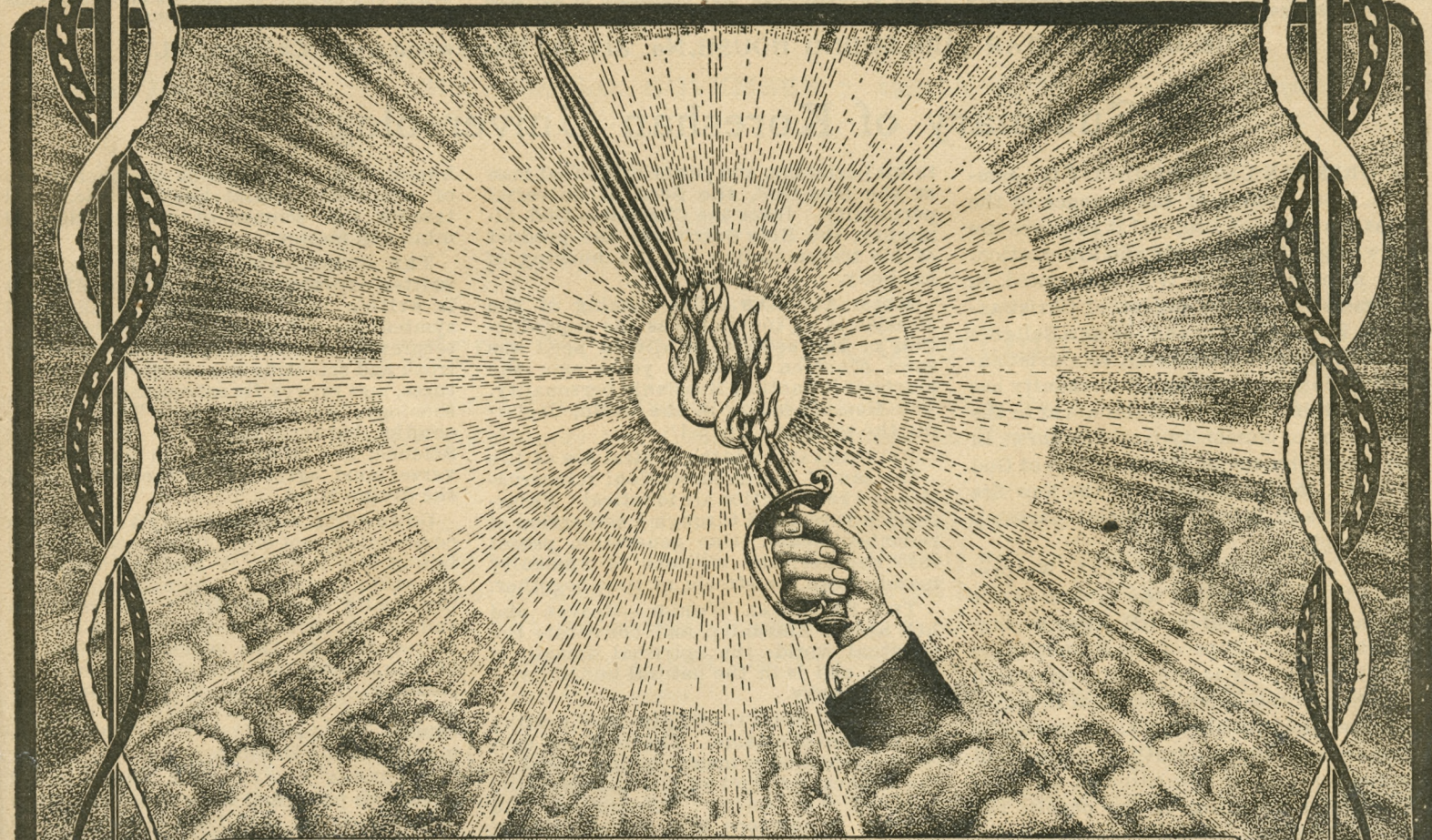
# THE FLAMING SWORD

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## Summary of Koreshan Universology.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**THEOLOGY.**—God is personal and finite, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**MESSIANIC LAW.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**REINCARNATION** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**THE SPIRITUAL WORLD.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

**HUMAN DESTINY.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**IMMORTALITY IN THE FLESH.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**CELIBACY.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**PSYCHOLOGY.**—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**THE BIBLE.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**COMMUNISM.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**KORESHAN SOCIALISM.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**CHURCH AND STATE.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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Whole No. 518

## Modern Science and Christianity.

The Church Accepts the "Scientific" Conclusions of Atheists; the False Position of "Higher Criticism;" Modern Astronomy and Chemistry Founded on Hypotheses.

KORESH.

THE WEAKNESS of modern Christianity in its attitude toward its atheistic enemies resides in its admission of the assumptions of so called science. Modern "science" is the breeder of that materialistic mental quality which denies all supernaturalism, both in archaic and modern times. The "higher criticism," the most insidious foe of Christianity, is the product of modern materialism, and this is the offspring of the present "scientific" fabric built upon the most audacious assumptions of the atheistic mind.

Modern astronomy, the groundwork of material "science," had its origin at the time when the world began to break away from the shackles of benighted Rome. The declension of the church into its adulteration with paganism was a preparation for the divorce of God and man, and at the same time the divorce of religious and secular science. When this divorce was instituted atheism, in its consummate vigor, sprang into the arena of that controversy which engulfed the church and brought it to the feet of infidelity, where today the chains of atheism are more potent in their detriment to religious, spiritual, and moral liberty than the shackles of medieval Rome. The rational function is stultified in that mental attitude which as-

sumes and declares that every premise must be a guess, and that the only way to prove a proposition is to fortify the original hypothesis with as many hypothetical agreements as can be brought to bear in support of the original blunder.

All modern approved science is dynamically adverse to the claims of Christianity as to its supernatural origin and to the Bible as ordained of God, placing Scriptural authority upon the identical basis of the secular writings of uninspired men, or men (if inspired) respiring the emanations from the nether world. A scientific fabric superstructured upon the blundering assumptions of one generation, to be shattered by the blunders of succeeding eras, constitutes the fundamental reinforcement of that infidelity whose best chances of perpetuity reside in the fact that it has ensconced itself in those prominent places of religious and secular culture upon which the church itself depends for its claims to the most advanced scholasticism of the age.

There can be no possible agreement between the Scriptural claims to supernatural origin, and the assumptions of modern science. Every "scientist" admits the fact, which he does not dare to dispute, that every department of science as it exists today is founded upon

an assumed premise. Chemistry, called an exact science, is predicated upon the primary assumption of the existence and eternal perpetuity and indestructibility of the atom; the weakest point in the assumption being the declaration that the atom is uncreatable and indestructible. The "scientist" denies the existence of a complement to matter, in a substance non-material yet substantial and correlated with it as its counterpart. Until very recently, "energy" has been held to be non-material and non-substantial, a mere mode of motion; literally, the *work* or activity of matter. Electricity, magnetism, light, and heat were neither matter nor substance; but now there come forward men like Lord Kelvin, who pronounce electricity to be a fluid, hence a material substance,—another as flagrant a mistake as to have pronounced it a mere mode of motion in matter.

There can rationally be conceived the geometric unit, the least possible division of a material substance. When the reason attempts to go beyond this in the denial of the corpuscular and metamorphic properties of the atom, and assumes that chemical transformation is but arrangement and rearrangement of atoms, it has stepped outside the realm of true rational exercise and become lost in the labyrinths of hypothesis. Matter is both destructible and convertible. When matter is reduced from its molecular state to that of the atom, the slightest agitation (vibration) destroys it as the atom of matter, and it is immediately reduced to the spiritual (essential) state of its substance. It takes the molecular form when in and during its metamorphosis to another kind of atom. It would be impossible in a short paper produced for a periodical, to emplace the argumentary proofs of these propositions. Such an effort belongs to a work designed to clarify our claims to the enunciation of a genuine science.

Matter, physical spirit, and energy constitute a trinity of fact, relation, and operation which forms the geometric triangle of alchemical activity and metamorphosis. Physical spirit is the complement of physical

matter; they are interchangeable. When the atom is agitated it resolves itself to the spirituous essence of its kind. It may be electricity, magnetism, light, heat, or the ultra attenuations of these essences of matter; but while the substance is in the essential state, it has lost its material, atomic, and corpuscular forms. Energy (work) is the activity of both matter and its correlate spirit. Matter could not manifest energy (work) except there be something for it to work with. This something is its counterpart (its spirit), and its spirit is the resolution of the atom to its concomitant essence, the veritable substance of the atom in a quality of substance which cannot be denominated matter nor material, but which is as absolutely substantial as the atom itself.

Alchemy is the science of primitive Christianity. The Word which was God (Spirit) became flesh (matter) and dwelt among us. When the Lord as to his flesh went away, he did so through the dematerialization of his body, the flesh; and the oxygen, hydrogen, nitrogen, carbon, sulphur, fluorine, chlorine, sodium, potassium, calcium, magnesium, etc., of his material and physiological being were reduced to their coincident spirit, and the Lord was translated into the spiritual, non-material sphere of his being. I cite these claims of Scripture merely to show the relation of true science to Scriptural declaration, and to contrast it with the assumption upon which atheism, infidelity, and that most abominable and insidious enemy of Christianity and supernaturalism, the "higher criticism," have their foundations.

The hope of Christianity is in its renunciation of atheistic science, and in the investigation of scientific propositions on the lines of demonstrated premises. There is a divine use of the rational faculties, and the first step in the direction of a divine superstructure of science is in the demonstration of the truth of the initial premise. This is the attitude of Koreshanity in contradistinction to the antichristian and pseudo "science" of modern times.

## The Culmination of Human Development.

KORESH.

THE DESTINY of man in the culmination of human development is the attainment of immortality in the flesh, whence the body dematerializes through incorruptible dissolution. The consciousness then passes over into the identity of the eternal consciousness for which the developed identity is created. It is by such a replenishment of the eternal consciousness of each individual Deity of the realm of Deities, that the eternal identities are perpetuated in the unbroken continuity of their eternal lives. The process of this transposition

from the immortal fruitage of the Tree of Lives to the eternal identity is denominated conjunctive mental unity. This conjunctive mental unity with the Deities of the Deific realm is a distinct process from the absorption of the central Son into the central consciousness, though the processes are of like kind.

When conjunctive unity is effected and the newly created identities become the identities of the eternal Deific minds, there is a downward or outward transposition of the wasted mentalities of the rejuvenated

Deific sphere, into the next lower and ascending natural domain of progressive development. The precipitation is the beginning of what has been called the fall of man. The fall of man is not completed in the precipitation of the first degree, for there are as many declensions as there are degrees of descension and ascension in progressive and retrogressive evolutionary processes.

The fruition of the Tree of Life is the development

of the Sons of God. As many times as this fruition has obtained, so many times has it been absorbed from the Arch-natural manhood into the invisible Godhood of the central and eternal order. It is through the raising up of the perfect fruit of humanity and the absorption of this fruit into the mental consciousness of the invisible Deities that the eternal cycle is perpetuated, wherein the Sons of God, who constitute the order of Melchizedek, are without father or mother, and without the beginning of days or end of years.

## Ultimate Universal Government.

The Coming of the Social Theocracy or Rulership of the Gods; the Scientific form of Government is of the Imperial Order; the Coming of the King.

BERTHALDINE, MATRONA.

THE IMPERIAL ruling power behind the republican throne or seat of the American Government is the fiat money power of the usurer. This power is rapidly heading up, and will soon find its preëminently representative head in a man who will come to the front and take, undisguised, the throne of sordid imperialistic greed, unless there be a fiat of the Almighty to prevent such a catastrophe.

The testimony of the laws of universal organic form and function is for imperialism as the ultimate form of human government for the preservation of national integrity. Everything in the universe has its antithet; and arising to confront the mighty power of the usurer, is the almighty power of equity in the science of truth and righteousness which inheres in God's love for his humanity. This divine power, the opponent of all that is sordid in degeneracy, is heading up likewise in a personality, and a man will be raised up from among his people who will come to the front and take the throne of universal dominion.

For a time God's typical people Israel were satisfied with judges; but there came a time when they desired a king, "strong to deliver and mighty to save." The Almighty, the Lord, makes kings over his people. It is written thus of Him: "Because the Lord hath loved his people he hath made thee king over them." This world, or the people of this generation who were of the seed of Abraham, was promised a kingdom, a divine government, and a king who should be of the Lord's anointing. The Lord's condemnation of usury was wholesale; so he will not be a usurer when he comes, nor a republican tax-gatherer. The Lord instituted communism, the science of which he promised his people as an ultimate gift. Men were promised a science of the truth proportionate to their love of it, which should set them free from the law of sin and death, which is the law of competism or centralized selfishness.

The ultimate universal government is the social Theocracy, the rulership of the Gods—men created in the image and likeness of God. The Lord says: "I have anointed my king upon my holy hill of Zion;"

that is, upon the basis of genuine science, from which the law shall go forth. The gift of a king is the choicest gift of his redeeming love; and he will be the personification of science. His anointing is his mental illumination by the science of the laws of universal organization. Science will enable him to bring divine order out of the social chaos which the competism of selfishness is creating. It will enable him to create in lieu of a democracy, an aristocracy upon the basis of intellectual and moral qualifications. "Then shall the righteous shine forth as the sun in the kingdom of their Father." "They that be wise [wise with the wisdom of divine love which is scientific, all-knowing] shall shine." There are orders and degrees of glory in the divine kingdom. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." "There are diversities of gifts;" but every gift is needed in the divine economy, and is glorified in divine service, which is service for the common weal in obedience to the law of love. There will be no monotony in the divine order; from "glory unto glory" the ascending energies of holy aspiration may progress and formulate.

Human hearts, vidually and collectively, reach a state of hopeless anarchy without a king, a mighty One, a hero to worship, a hero to absorb them. The Almighty himself supremely loves a king, and is the Creator of kings like himself. "He shall see of the travail of his soul and shall be satisfied," for he brings many sons to the glory of being "kings and priests unto God," every man in his own order. Israel of old aspired to become a kingdom. Israel of today, of which Israel of old was but a type and prophecy, desires supremely the coming of that King and kingdom in earth which shall be the promised inheritance of the Israel of God—a spiritual kingdom prepared as a bride adorned for her husband, the organized form of her earthly inheritance.

The seat of government for the Germanic family of races—the "Lo Ammi" of earthly Israel, of which the Anglo-Saxon is the head—is indicated by the Sign of the

Lord's coming in the clouds of heaven. Where the prophet Elijah, the Voice of truth which cries in the wilderness, is found, there will be found the seat of universal empire. Those who have seen the Sign know this to be the United States of America. Here the unjust judgment of an ignorant populace holds sway through the agency of those who make the law of God of none effect, while they tax everything in sight to meet the demands of the usurer. True re-publicans and sinners they are; the tariff and the tables of the money-changers enable them to water the stocks of the root of all evil, and flourish like the wicked, as a green bay tree. The axe is laid at the root of this tree, which is the head of the money power looming up with the sinuosity of a serpent's head. This head is doomed to death; every bone of him shall be broken, and his body given to be burned in the order of law which shall be established for its consummation. This whole land will be purified by this fire. The outriders of the Almighty are already shouting, "Make way for the King! Behold your King!" The Lord of all that is in heaven above and in the earth beneath, the Conqueror, the Overcomer—'tis he who approacheth for the establishment of the divine kingdom in the earth.

The world is wearied from the central tyranny of self—inherent, supremely dominant, and hateful above all. Look in the mirror and see its way-marks, and hate the old man of sin who rules over you, dooming you to death, while the love for life cries to God for life. Whether you realize it or not, reason tells you that you need a king, a *self*-conqueror, a destroyer of the old man who has held you fast and digs your grave. "Behold your King cometh!" a *self*-conqueror whose all is on the altar of the commonwealth of Israel, which he would make of this land and all the earth. All that

prevents his welcome and hinders his reign is the central tyranny of selfishness, regnant in those who call him up only to despise and reject him when he comes.

The prophets, the messengers of the genuine philosophy and science of the true religion, are the kings raised up from among men and anointed by the biune or "double spirit" of God. The world they confront hates them till the fire they kindle burns up the world. From this fire they rise, phoenix-like, to recreate the world from inherent primary cause—divine love of God's people. The fire of divine judgments, the fire of the outraged love of God's humanity, will sweep over this land, whose inhabitants are beasts of burden weighted with gold—"hard to get and heavy to hold"—and with the curse of the scourge of wage-slavery. The United States awaits also its purification by the fire of divine love, a fire kindled in the heart of its king—God's own heart; a fire infolding itself, gathering all into one lambent flame of divine life, giving energy to new forms and orders of life.

The flesh of Christ, the immortal God, was given for the life of the world nineteen hundred years ago. Its fruit is garnered in the spiritual world of its king, and is invisible to all but the Seer of the age. The day is at hand when the people of God will "arise and seek their king and Israel their God," who has been raised up among them—the clouds of heaven in whom he is to "come again the second time," when he shall translate the ten thousand of his saints who shall recognize him and say, "Lo, this is our God; we have waited for him." "Surely, thou art a God that hidest thyself, O God of Israel, the Savior." These clouds will water the whole earth with "the fluent energy of divine intellectual power, the pure river of the water of life," the science of eternal truth.

## The State of Life and Death.

Salvation as Scientifically and Scripturally Defined; the Divine-Natural Seed or Arch-Natural Life; the Processes of Regeneration and Harvest of the Gods.

AMANDA T. POTTER.

**WHAT IS SALVATION?** The question involves its antithetical coördinate—what is the opposite state? From the source which declares the former we must derive our understanding of the latter, which condition is sin, including death; as salvation, which is righteousness, includes life. Death entered the world through sin, hence death is sin's certificate. Righteousness—the Lord Jesus Christ—came to the world to bring life and immortality to light; therefore life and immortality are the credentials of righteousness. The joint use of the words "life" and "immortality" is not redundancy, since immortality expresses a potency born of life; namely, the power of life and death. This power was declared and typically exemplified in the unique Immortal who wrote his name upon the passing age: "Therefore doth my Father love me, because I lay down

my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

In the consideration of this subject it should be borne in mind that person (a fleshly body) is necessary to the test as between mortality and immortality; and also that the mortal state, terminating in corruptible death, is the dying state. Humanity's course of death begins at birth; the final catastrophe is but the emphasis of the processes in the body of dead ones; that is, of such as are spoken of as dead in trespasses and sins. A world full of these confronted the sole Immortal of nineteen hundred years ago; a world full of such confronts his second coming. "Arise from the *dead*!" "God is not the God of the *dead* but of the living," are among the expressions in divine definition; but as con-

necting the dead in sin with sin's sequence, we have the incomparable words of our Lord: "Follow me [I am the life]; and let the dead bury their dead."

Salvation as a state is preceded by salvation as a function, whose basis of operation is the person of the mortal man; whose triumph is the conversion of the mortal to the immortal, of the corruptible to the incorruptible. ("For this corruptible must put on incorruption, and this mortal must put on immortality." "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God.") *Salvation as a state waits for salvation as a function, to become form*: A kernel of wheat disintegrates in the soil. Its state of salvation will be its reappearance as wheat; the function working its salvation is its liberated spirit or energy. The stalk, blade, and ear appear from the salvatory function, and finally the kernel in multiplication, which includes a portion of the soil in which it was planted. The comparison of the Christ Seed planted in men must be obvious: The form of the Christ was disintegrated and his Spirit passed into his followers and became functional in regenerating or reproducing the Christ form, whose inherence is the Christ soul and spirit. We have the history of the "generation of Jesus Christ;" we read the record of his promises to those who should follow him "in the *regeneration*," this regeneration being the production of many Christs from the One sown as seed, and the redemption of the many in whom he is sown and thus reproduced. At the close of the Jewish age the Christ stood forth the first-fruit to God from dead ones; the processes by which he was generated had completed their work. At the end of the Christian dispensation the Christs of his *regeneration* will appear—the firstfruits unto God and the Lamb, from dead ones.

Sin, the cause of death, has wrought the body of the sinful humanity into its likeness; righteousness must become equally dominant in the body, or sin proves itself the stronger power; it must become equally masterful before sin is effaced. John, writing after the baptism, writing from the impulse of the Christ within, and exulting in the divine love which has made him spiritually a Son of God by conjoining the Spirit of the Son to his spirit, clearly shows forth that he still anticipates;—the work is not complete *because it does not yet appear what they shall be*; but when He appears *they shall be like him*, and adds that every man that hath this hope purifieth himself, "even as He is pure." To the end that man becomes pure like unto himself, the Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body;" but God declares that he will not give his glory to another, hence this consummation occurs as the sequence of that final change in which "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"—*we shall be Gods!*

Dear old Paul! wailing again and again over the

carnality of himself—his sinful flesh at war with the renewed spirit of him—exclaims: "O wretched man that I am, who shall deliver me from the body of this death?" He knew he would abandon that body and take on another and another equally corruptible. Understanding the law of seed-sowing, he appreciated that the Christ Spirit conjoined as seed to his would suffer death conjointly with his, to the end that it spring into life at the last day; hence he said: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father [the glory of the Father is the perfect flesh, and here the raising up of the Christ from the dead refers to his birth from the Virgin], even we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." To this same point—that sown seed is quickened through death—he uttered this: "Always bearing about in the body [and it would not matter how many times he might reëmbodify] the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh," ("for this mortal must put on immortality").

The soul that puts on immortality becomes the Son of God; *he becomes the Son when and because he puts on the Son*. (And here satan has wrought in the Greek rendering: The word "adoption" in the King James' version, as made to be severally used by Paul in Romans, Galatians, and Ephesians, is false translation. Greek scholars concur upon the word *Sonship* as being the correct equivalent.) His opportunity to put on the Son occurs by reason of the Son flowing into him; and here let us recall the fact that humanity is likened to the earth. The parable of the sower poses the persons of men as the earth of the divine planting; and these words are consonant following: "And I, if I be lifted up from the earth, will draw all men unto me." He was already lifted immeasurably above the earth he came to exalt; and that he might draw this earth to his own height, he was cast into it for an age, to arise in the "last day" or end of the age; for "this is the Father's will which sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Even as the planted seed transforms the soil to seed of its kind, so the descending life of the Lord Jesus Christ, the Lamb of God, will transform sinful men to the sinless, even to lambs like himself; and the epoch of this transformation is emphatically announced four times in the sixth chapter of John. The church lays no stress upon the descending degree of the Lord—the degree to which men owe the possibility of resurrection; the force of speculation is expended upon a fallacious idea of the ascent; but the descending degree, as noted in Ephesians, fourth chapter, ninth verse, though a rejected stone, will be found to be the head of the corner in the process of the great change, wherein the children of men are to become joint heirs with the Lord Jesus Christ now—in the last day.

# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## SCIENCE AND LITERATURE.

### *Reasons Why Koreshan Science Will Raise the Standard of Literary Excellence.*

IN AN EPOCH of transition before the new order has been definitely established or the old demolished, it is incumbent to ask concerning the standard of literary excellence proposed. The relation of form to function must be carefully considered as well in this as in every other branch of art. Having entertained the idea in regard to the universe and discovered this relation in its largest aspect, the mind is provided with a basis of reference. Being interrogated, the physical cosmos yields the concept of perpetuity. The relation of form to function is so adjusted as to secure the perfection of all parts and degrees. Literature is a vehicle for truth. The primary object in writing is to preserve its records and commit to posterity things worthy of a place in the archives of nations. It is therefore expedient that the form be such as may best secure this object. The Koreshan standard of excellence includes the use of existing molds for thought, together with the development of many new forms better suited than the old to unify the body of truth.

There is about to burst upon the world a civilization of such grandeur and so far removed from hitherto existing types, that no wonder words found today are inadequate to express the doctrine from which it must develop. The Koreshan era opens in darkness according to the language of Scripture, where it is written that they who sat in darkness saw a great light. This refers to an influx of truth from the intellectual throne of astral supremacy. It implies an opening of the external mind into spheres hitherto inaccessible. When the literal degree of the Word is opened, groups begin to be formed on the basis of a common interest in the truths exposit. This association is pleasurable in the extreme to such as find in the new gospel their fullest delight. They are willing to set aside many things once deemed of consequence, knowing that the Word itself is compensation. In the equitable adjustment of form to function in every province of art, truth finds its medium through many a channel. Some are less pleasing than others; all are requisite to the work in hand. So it will be in the process of rebuilding literature from its foundations. Appeal should be made to men in every condition of life. Some are more easily reached than others. To some the plainest statement of facts appeals most; others are best caught by the wary and experienced fisherman, prompt to cast a line well baited with glittering paradox or unusual turn of language. A happy departure from hackneyed modes of speech is always attractive.

The criterion of taste for the present day is no guide to the attainment of superior art. Most writers are too diffuse, but that is due largely to habits of incorrect thinking. The mind is permitted to wander among hy-

pothetical delusions and is not trained to demand exact grounds of proof for every concept presented. Suppose the rational powers were accustomed to exercise discrimination in regard to ideas that pass current, a great portion of the world's cumbersome trash would have been relegated to mental limbo. While it is impossible to attain perfection so long as the curse upon labor remains, with a corresponding mental strain that exhausts the mind when it should be fresh, the general tone of literature may be elevated by attention to truth of statement. Use no metaphors founded upon misconceptions such as the supposed motion of the earth around the sun. Allusions to its fabulous speed, and the incredible gymnastic feat performed by those who keep their equilibrium upon its swiftly rotating surface, with such terms as "limitless expanse," "unnumbered worlds peopling an infinite void," will soon be expunged from composition that makes any pretense to scientific accuracy. The unfortunate rhetorician whose prayer was that the word sown might spring up like a nail driven into a sure place, sending its roots downward, its branches upward, has not been more a jest than he who in time to come permits himself to call the earth "a planet"!

### *Character and Career of Elizabeth Cady Stanton.*

ELIZABETH CADY STANTON, who has just died at the age of eighty-seven, offers an example of the force of a strong purpose formed in childhood, carried out into every relation of life. She did not waste her time in reading silly novels. She studied her father's law books with the firm resolve to see those laws amended. When her brother died she was eleven years old. Her father's grief and his ejaculation, "O my daughter, I wish you were a boy!" impelled her to promise in no rash spirit, "I will do everything which my brother would have done." She never swerved from what she undertook thus early, and her character was molded by its influence. The next day she refused to let the groom lead her pony. "I must go alone like a boy," she said. She resisted every enticement to follow the world's standards and devoted herself to unpopular ideas, becoming thereby the subject of jest and criticism. She suffered nothing to tempt her into the world of meretricious display, though Judge Cady's means were ample and his social rank high. Such a course commends itself to reflective minds. The number of those who are willing to sacrifice reputation to follow a great idea in a line contrary to received opinions is small.

Mrs. Stanton, in spite of her toilsome efforts, did not see the results that she had hoped to gain. The stupidity of women whom she tried to benefit prevented the consummation of her desires to any large extent. Koreshanity offers a field for work worthy of the application of a resolute will. Its results are sure, because it holds the key to the eternal purposes of God. It is



able to effect what Mrs. Stanton longed to see—the elevation of woman to a higher phase of usefulness and culture. This must come through her acceptance of the Messenger of Life.

Honor to whom honor is due. Let us credit Mrs. Stanton with a courage and determination worthy of the highest cause. Though she was not in an order destined to obtain immortal life in the body, whatsoever forces she embraced conducive to that end will be garnered into the storehouse of receptivity, and find an appropriate recompense. Her determination to wield an influence commensurate with man's was amply rewarded. Her name is known in two hemispheres, and her devotion to the elevation of her sex extolled by all progressive thinkers. "Don't you know that you will be ridiculed from one end of the country to another?" said Judge Cady when his daughter told him she was to speak on the rights of married women to hold property, during a session of the Legislature. "It wont hurt me," was her laughing retort,—an answer which has been recorded to her lasting honor.

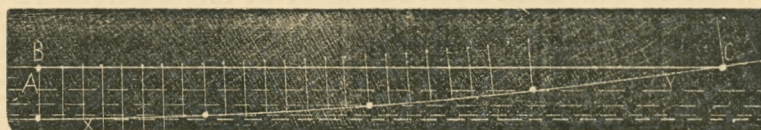
Nothing which Mrs. Stanton ever wrote has evinced more breadth of view than her last article,—an octogenarian product. Victory is hers in the controversy waged concerning a modification of the laws pertaining to divorce and marriage. With a voice speaking almost from athwart the tomb, for she died ere it was published, she has silenced her opponents,—men trying to bind the womanhood of today with shackles forged in medieval darkness. There are many issues connected with the subject, which she could not touch; these are points which none save the Expounder of the term *religion* is competent to handle, through instruction derived from the inherent throne of intellectual supply. Koreshanity aims to investigate the subject from the vantage ground of superior knowledge. The laws governing marriage should be revised to correspond with the latest discoveries. Among these is one of superlative importance, showing that man can never reach the goal of a higher civilization without the application of the principle of chastity.

*Exercise of the Rational Faculties.*

ONE OF THE MOST important things to acquire is a command of the logical faculty in order to discriminate between true and false methods of reasoning. So many deceptive methods are in vogue, that it is necessary to guard against drawing false conclusions. The habit of theorizing in regard to the cause of observed phenomena is a favorite pastime among investigators. While it is hardly necessary to cite instances in point, mention may be made of the discovery of the planet Neptune. This is incorrectly styled an instance where the Copernican theory led to a great discovery. Hence the fallacious deduction is drawn that the Copernican system must be true, because computations founded upon it were crowned with a supposed confirmation. Now it is a fact that the discovery, being founded upon tables of planetary disturbances drawn from observations recorded, could have been made in precisely the same manner under a different system of astronomy. The habit of tracing every conclusion back to its legitimate premise and then inquiring whether this premise be true or false, cannot be too highly commended.

LA NOUVELLE GEODESIE.\*

Prenons les mesures faites sur les 25 bâtons de marée pour s'enquérir de l'espace laissé entre la droite et l'altitude originale de 128 pouces—mesures continuées depuis le haut de bâton n° 1 jusqu'au bas de bâton n° 25. XY est l'arc de la surface d'eau; A, la verticale d'où on a fait partir la droite BC. Les menues lignes sont les bâtons de marée du commencement jusqu'à la fin de la route prise entrecoupés comme ils étaient par la droite BC qui allait touchant à un niveau inférieur chaque fois qu'elle recontra un bâton en chemin et s'unissant enfin



La Droite se voit telle comme elle a entrecoupe les 25 batons de marée en touchant a un niveau moindre selon la distance carree.

avec l'arc XY—preuve non seulement de la concavité de la surface de la mer, mais aussi de la quantité de sa courbure. La figure donnée ne sert qu'à montrer les rapports entre eux de corde, rayons et arc; elle ne donne pas l'échelle. On ne saurait faire entrer dans ce volume un dessin fait à l'échelle, grand à faire voir les hauteurs verticales à cause de ses dimensions. Voici des renseignements propres à mettre le lecteur au courant des proportions convenables d'après la courbure uniforme comptée selon la concavité ce qui touche de près à la courbure uniforme trouvée par nous comme le résultat de nos procédés.

L'échelle: 1 à 586.667; 9 pieds=1 mille; 36 pieds=4 milles.  
L'échelle est tirée suivant un cercle dont la circonférence est de 42.5 milles; le diamètre de 13.5 milles et le rayon de 6.75 milles.

.204	pouce	represente	10	pieds	.0136	pouce	represente	8	pouces
.0204	"	"	1	pied	.2176	"	"	10	3/4 de pieds
.0017	"	"	1	pouce					

Le sinus de l'arc de 4 milles de distance parcourue par nous avec le Rectilinérateur, 36 pieds.

La courbure de l'arc de 36 pieds comptée d'après la tangente extérieure, .2176 pouce.

En sens opposé si on étend le dessin pour achever la corde, ce qui ferait une figure de 72 pieds de long, il en serait de même de la courbure.

.2176 + pouce: 36 pieds:: 1: 1980.

La figure se compose de deux lignes dont chacune a 36 pieds de long, parallèles au départ avec un écartement de .2176 pouce c'est-à-dire d'un peu plus d'un cinquième de pouce; la ligne supérieure est droite; l'autre est l'arc concave d'un cercle de 6.75 milles de rayon, se courbant dans le sens du sinus de l'arc dans le rapport indiqué ci-dessous et convergeant avec le sinus au bout de 36 pieds.

Courbure le mille à l'échelle.

1 mille,	.0136 pouce	3 milles,	.1224 pouce
2 milles,	.0544 "	4 milles,	.2176 pouce

L'échelle étant de 1 à 586.667,

.0136	pouce	represente	8	pouces	.1224	pouce	represente	72	pouces
.0544	"	"	32	pouces	.2176	"	"	10	3/4 pouces

Il en serait de même en sens opposé si l'on voulait ainsi compléter la corde.

Au commencement de l'opération géodésique lorsque les premières pièces du rectilinérateur avaient été réunies et mises de niveau on prit note de l'horizon du nord au même temps que l'on dirigea ses observations au sud; les barres horizontales se rapportaient également avec les deux horizons, ce qui donne lieu à croire que la terre se courbe uniformément. Ayant fixé ainsi le rapport entre l'arc de huit milles et demi ou peu s'en faut, pris sur la surface concave avec sa corde, on est forcé d'après les faits établis d'en conclure aussi que l'aire de quatre milles et un huitième sur la surface terrestre comprend une courbe dont la concavité mesurée au centre de la dépression est d'à peu près de 128 pouces.

En supplant le complet de l'arc dont nous avons mesuré la courbure et démontré la concavité, on arrive à une circonférence de 25,000 milles.

(a continuer.)



## In The Editorial Perspective.

THE EDITOR.



THE MODERN WORLD looks upon the horizon of history as the border-line between savagery and civilization. Prehistoric races are considered to have been uncultured and uncivilized, entertaining the most crude conceptions of themselves and their universal environment. This view is imposed upon the mind by the fallacious conclusions of modern scientists, who teach that humanity has through millenniums of experience, progressed from barbarism to the present state of so called enlightenment. The modern world has failed to interpret the universe, and it has likewise failed to interpret history. There must have been something more back of the great civilizations of ancient times than the mere rude and crude peoples and things. We declare that the most ancient empires of history were neither the first nor the greatest of their kind; they were remnants of still higher states of civilization which existed in the golden past. There must have been powerful impulses back of the civilizations of India, Egypt, Chaldea, Greece and Rome; it is unthinkable that they sprang into existence as the first great orders of human enlightenment in all the ages of humanity. They were evolutions, surely; but we cannot rationally think of evolution without considering involution as the co-ordinate factor of progress. There has not been a civilization in all history that did not spring from some great man—that was not projected from some great mind that involved in itself the intellectual light and power that created a great day of the world's history. Every race has had its head; every nation its founder; every period of enlightenment its human Sun that has shed its rays over the world. Language, literature, and art are unmistakable evidences of refinement, because they must have their concomitants in the conceptions, aspirations, and achievements of peoples. No student of history can harmonize the greatness of Greece with the modern theory of the world's development. The Greek language was by far the richest speech of ancient Europe, and unrivalled in Asia by any except the Sanscrit. It became the language of the Hellenic civilization; to speak and to write it became the ambition of the educated in every part of the world. It was a rich and powerful vehicle of expression; every mood and every emotion which man in his most vigorous state is capable of experiencing was felt in the articulations of that harmonious tongue. Its structural elegance has not been surpassed in any modern language, and it constitutes full and valid testimony to the extraordinary natural gifts of that ancient people. So rich was the language that even today when men wish to name a great idea, a great discovery, or a great invention, they go to the Greek language for words in which to embody their thought! Greece was productive of great minds; the world has seen few equals of Homer, the epic poet; Herodotus, the historian; Xenophon, the story-teller; and Socrates and Plato, the philosophers. Greek literature is the classic example of refinement; and the art of Greece has furnished superb studies of form in statuary and architecture. The Greek literature was rich in mythology; of all the mythologies, no other

was so highly developed as that of Greece, and none were more pregnant with the great truths of life. The Gods of Greek mythology were human Deities—men who lived so far back in time that they are known to the modern world only through the legends of mythology. We see reflected in the civilization of Greece and other ancient nations, the glory of past ages; and we see in them prophecies of the coming period of the world's greatest enlightenment. There was something more beyond the horizon of past history than the tracks of the troglodyte and chattering of the chimpanzee. The earth was the abode of the Gods, and it will again contain the visible forms of Arch-natural life.

The world is full of examples of the fact that the application of logic to a false premise inevitably and invariably leads to false conclusions. All false conclusions concerning the universe are traceable to false conceptions of its form and function. As long as man entertains the idea that the earth is a convex body, infinitely small compared with the vast extent of the universe in infinite space, he can have no true conception of the relation of man and cosmos. During the past few years a new idea of world-relations has been advocated by one C. A. Bowsher, who has produced a work entitled "Man and the Cosmic Principle," and who has devised what he terms the "absolute curriculum." The idea is to reduce the study of the world to a system—a commendable endeavor; but he takes for the basis of his system the conceptions of modern astronomy which are entirely and purely hypothetical. The key-note to Bowsher's system is found in the following quotation: "From the ethereal particle to the extent of the visible universe, the arrangement of infinite relations may be conceived by noting a series of units and limits, viz., the ether particle, the molecule, the cell, the man, the earth, the solar system, and the visible universe." The claim is that the ether particle is related in size to the molecule as the molecule is to the cell, the cell to the man, man to the earth, the earth to the solar system, and the solar system to the universe. The start is made from the ether particle, and the ascent is made in the scale of relations through the biologic domain, and back again to the mineral kingdom of the physical cosmos. Now, the Koreshan order of disposing of world-relations is more consistent, and its curriculum is absolute because its order is the order of Nature. We proceed from parts and go to universals on each of the universal planes of existence. There are five universal kingdoms of life, four of which are constant, and the fifth is periodic. They are, in the order of the scale of existence, the mineral, vegetable, animal, sensual human, and the divine human kingdoms. The world of man and the physical cosmos correspond in every particular. One star is to the physical world what one man is to the great body of humanity. The star is directly related to the cosmos, and a man is directly related to the anthropotic universe; and man is related to the stars only through laws operating between the two domains, and these relations are perceived only through the law of correspond-

ence. It is obvious that there can be no such thing as "infinite relations" founded upon any conception of limited parts, because the whole comprised of parts, must be made up of a definite, not an infinite number of parts. The entire system of existence is reduceable to a mathematical basis, not from a premise which has never been proven, but from an absolutely proven premise. Koreshan Universology is founded upon such a premise; it is the first and only scientific system of world-relations ever promulgated.

A great deal is being said about liberty. One would think that liberty was a cure-all, a power in itself, an active thing, a remedy for all evils. The principle of liberty is illustrated in the watch, or any mechanism designed to perform uses. The parts are made to perform their functions with perfect order. The liberty of the parts is but one consideration; the mechanism would be useless without power applied. The true liberty of man is established order in which every man performs right uses, righteous functions; liberty obtains that the power which establishes the order may be directed without waste of energy. The world considers liberty essential to progress; but it must be accompanied by those world-moving impulses which will direct the minds of all classes in harmony. What modern reformers promise as liberty, however, is only *license* to do as one pleases. Individualism would obstruct progress by creating chaos. Righteous imperialism would place every man in his own orbit, so that there should be no collision of the stars of the anthropotic world. The liberty of every part of the physical universe is unquestionable; and it is also unquestionable that the order of the physical world is maintained through the operation of definite laws in that domain. Every part of the human world must be perfectly adapted to every other part ere humanity realizes liberty; and then after liberty is obtained there must be a moving power which modern reforms do not possess. The moving of the human world is a divine function.

Astronomy is said to be the queen of the sciences, and that she has never appeared more resplendent than she does today. In what does this resplendence consist? A writer on astronomical subjects answers that "the activity of any science may be measured by the number of unsolved and half-solved problems which it sets up. When no question arises, no progress is made. Those branches of science which do not open new fields, quickly lose their following. They belong to the past instead of the future. From this point of view, astronomy is unrivalled." If the resplendence of astronomy is to be measured by the number of questions which its votaries cannot answer, by the number of problems they cannot solve, the modern system certainly stands without a peer in history. The greatness of such a system resides in the fact that there is so much of the actual truth of creation it cannot fathom! Its usefulness is in that which it cannot perform! Its light is seen in its utter inability to illumine the human intellect concerning the form and function of the universe! Its sublimity consists in the awe-inspiring mysteries which it cannot reveal! It is full of the glittering glories of the impossible! The work of the astronomer for the most part, is the building of

hypotheses which entertain but do not instruct; which stimulate mental activity but do not educate. It is science that is not scientific, comprised of theories that are not true.

A scientific journal considers that the Koreshan idea that the primary cause of earthquakes is in the combustion of the Messianic personality, as the "farthest-fetched explanation of the Mont Pelee disaster that we have yet seen." Perhaps it is; for the reason that Koreshanity goes further into the profundities of the universe than any system hitherto. But it should not be difficult for the rational mind to conceive of primaries in the *highest* kingdom of life. To one ignorant of the origin of the oak, the statement that the oak was infolded in the acorn less than an inch in diameter, might cause a smile of incredulity. When the acorn falls into the ground and is subjected to the influences of moisture and the soil, it is dissolved, and the vibrations of life and death finally find expression in the giant form of the forest. The emplacement of every atom in the oak is due to primary activities in the dissolving acorn. Humanity as a tree of life bears its fruit according to definite laws of the higher propagation. The quaking of the material form of the Seed-Man, the pole of impression of all universal activities, is expressed in the outermost form of existence—the physical cosmos, in the quaking of the macrocosmic body. But has the modern editor so far lost his conception of the relation of material things as to confuse seismic phenomena with volcanic eruptions? We referred to earthquakes!

The scientific world is puzzled over the fact, recently discovered, that in northern India plumb-lines are appreciably deflected toward the north, while there is a belt a few degrees in width and a thousand miles in length near the twenty-third parallel north latitude in which the deflection of plumb-lines is reversed. In the former case it is attributed to the attraction of the Himalaya Mountains; but in the open plains of India with no mountain ranges south, the problem is to account for the swing of the plumb-lines away from the Himalayas. A few lessons in Koreshan Universology on the part of scientific men would remove from their minds the fallacious conceptions of Newton's theory of gravitation, and clear up the mysteries which confront the empiricists.

Humanity dwells *in* the world. This conforms to the language of every people under the sun; it is a universal thought embodied in the word forms of all nations, but it is in conflict with the modern conception that we live on the *outside* of a sphere. Language is natural and may be depended upon, but modern science affords a flimsy foundation for any structured thought.

President Baer claims divine trusteeship on the part of the capitalists in the management of the world's commerce and industry. The people deny that the claim is true, and thereby frankly admit that the commercial and industrial world is being controlled by the powers of evil.

Faith makes one receptive to truth; but works alone fulfil the law.

# The Open Court of Inquiry.

THE EDITOR.

## Koreshanity Will Convert the World.

EDITOR FLAMING SWORD:—I am bewildered to some extent by the teachings of KORESH, and yet it is of the greatest interest to me. It does appear to be a stupendous task to bring the stupid masses to understand Koreshan Science, but it is hard to see how the world can do without it. After reading of the wonderful developments in all the fields of science, I wonder if it is absolutely true that KORESH is the Messenger of this age; I wonder if it is true that I have lived to see the dawn of the new time. I seem to realize that, everything considered, it cannot be otherwise.

I have been an interested reader of all pre-millennial writers, and have looked with absorbing interest to this period as the harvest, the dawn of the new age; and it does seem to me that the climax is reached on these lines by the overwhelming evidences which Koreshanity presents. There are many questions I should like to ask, but I will leave the asking to others and watch with interest the Open Court of Inquiry. I am greatly interested in the subject of re-embodiment, and my imagination almost runs riot in contemplation of the varied experiences of one vidual through a long series of lives. I often wonder how far I am on the journey to the point where memory of the past and a knowledge of the great and more wonderful things of the future will dawn on me.—J. H. C.

If the secret of the mighty world-moving impulses were not known in Koreshanity, the task of stemming the tide of ignorance and selfishness which now prevails would indeed be difficult. If it depended alone on promulgation of its doctrines, it might require centuries to make an impression on the world at large. We do not expect the masses to receive the highest degrees of divine truth; the truth must be let down from plane to plane in order to be effective. The purpose of the promulgation of Koreshanity at the present time is to attract a class of minds able to perceive and apply central principles to their lives, in the formation of a powerful battery, the force of which will move the world.

Nineteen hundred years ago a Man came into the world with a new message. He did not attempt to reach the world at large during his personal career—he taught a few disciples and prepared them for a great work. He

taught the people in parables only—to them it was not given to know the mysteries of the divine kingdom. Personal instruction prepared the Disciples to receive the vital substance which Jesus imparted when he dissolved himself; so that when he went away he worked in and through them. His power was manifest in them, and they exerted a wonderful influence over the people, such as the one Man could not hope to do by word of mouth. Before the martyrdom, resurrection, and translation of the Christ, the masses were not receptive to his doctrines and claims; but after he disappeared, there were the great facts of the tragedy, the miracle of his coming forth from the tomb, the wonderful disappearance of his body, and the operation of the substance of the divine Spirit, which opened the way to the convictions of the people, and the gospel spread rapidly throughout the civilized world.

We are now at the end of the Christian dispensation; we are nearing the harvest of the age when the fruit of all that work of the past will be manifest. The time is at hand when truth and life will be manifest in universals, and the power must be that of nineteen hundred years ago, augmented through the developments and experiences of the dispensation. Another man must prepare the way by instructing a group of disciples, so that when he disappears from the natural through the final processes of overcoming death, they may receive the power that is to move the world. The masses who are now indifferent and not receptive to the great truths of Koreshanity will be awakened by the occurrence of startling events, by the startling facts related to the Messianic mission. A fire in the human world will be kindled, and it will burn fiercely and rapidly; it will sweep away the great mass of mental debris and prepare the world for the universal acceptance of the true science.

The hope of the world is about to be fulfilled, the desire of all nations is about to be realized. The great Advent movement is to culminate in the manifestation of divine power in the

hearts of men and in the establishment of the new kingdom of righteousness. Hundreds of thousands who have hoped for the Lord's coming will live to see the fulfilment of these things. For many, all doubt is now dispelled; and it will not be long before the masses will have the most absolute proof of the veritable truth of the doctrines now proclaimed through the Koreshan propaganda. Let this fact brighten the pathway of all interested in the Koreshan System, for the time is at hand.

Many viduals may wonder how far they are on the journey toward the goal. Let us instil this thought into the mind: A magnet attracts all particles of metal which are susceptible to its influence. Does one feel drawn toward Koreshanity? Is one able to perceive that it contains the veritable truths of life? Does one desire to make an application of its principles to his life that he may live? If so, that one is not far from the kingdom. The greatest possibilities are open to those who will submit to the powerful influences of divine truth as embodied in the personality authorized and empowered to perform the great work of purification of the hearts of men. The rewards of life are for "whosoever will" resolutely apply the ten principles to his own being; and one may settle the question for himself in unswerving endeavor to obey truth when accepted, for such endeavor is evidence that one is at the very gateway of immortal life.

The pre-millennialists are mistaken regarding the character of the millennium; the thousand years are not a part of the Golden Age, but a period in which satan was bound by the organic power of Catholicism. The loosing of satan has given rise to all modern fallacies, which have rapidly multiplied during the past half century. The battle of Gog and Magog occurs at the end of the thousand years; it is the battle of capital and labor which is now going on, and which will culminate in the great revolution. In a sense, both the pre-millennial and post-millennial views are correct in some particulars; the adherents of the former hold that the Lord will come at the end of this

age, while those of the latter hold that he will come at the end of the thousand years; yet both classes are wrong in that they fail to comprehend the character, purpose, and manner of the Lord's coming.



**Progression and Retrogression of Humanity.**

EDITOR FLAMING SWORD:—One of the most puzzling problems which confront me in the study of Koreshanity, is the law of retrogression in the world of humanity, of embodied spirits, of useful and cultivated animals and plants, as well as the world of discoveries, inventions, and improvements in every domain of material, or the popularly called inorganic make-up. Please explain how it is possible that the inhabitants of the universal cell, with all their supremely useful works, inventions, and discoveries, as of the present day, should in time come to pass away and give place to such a population with their works of ignorance as both sacred and profane history tell us occupied the earth between three and four thousand years before the beginning of the Christian era.—F. H. S., Shippensburg, Pa.

Everything in the universe has its opposite. The opposite of good is evil; heaven and hell are opposites, light and darkness, heat and cold, joy and sorrow, up and down. There could be no such thing as the ascent of life without a corresponding descent of life, because if life did not descend it could not come to the plane from which ascent is possible. Hell exists by reason of the fact that the substances of hell are precipitated from the activities of the heavens. Wherever there is activity there is waste; and there must be planes in which all waste may be placed and utilized. Hence, universal law provides the mortal world as the plane receptive to precipitates from the higher kingdom.

Mortal man may progress and rise in the scale of being until the ultimate of progress, the goal of destiny, is reached; that goal is the limit of ascent. There is also a corresponding limit to the descent of life. The relations of the highest and lowest planes of life are such that the one could not exist without the other. Then it must be a law that humanity regularly rises and falls; it reaches the climax of attainment, whence it must go down again. Continued existence in one state would become monotonous; even the Almighty himself progresses from in-

fancy to the "Ancient of Days;" he manifests externally, and recedes to the innermost recesses of the human mind. When he attains to the knowledge of all things, he imparts the substance of that knowledge in the performance of divine uses; then in time he has the supreme pleasure of learning it all over again.

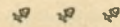
Progression and retrogression are demonstrated in Nature. We hail the coming of spring, and we are delighted with the advent of summer; and we know that summer must give place to autumn, and autumn to winter. In humanity there are the four great seasons of the Zodiacal year; in its spring and summer the world enjoys freshness and vigor; then comes the fall, followed by the winter of humanity's discontent. These four great seasons are the gold, silver, brass, and iron ages, the four great divisions of the great cycle of progression and retrogression. The world labors under misapprehension regarding the condition of people in past civilizations. We affirm that the world is now in its most degenerate state, intellectually, morally, spiritually, and naturally. We are supposed to be living in an enlightened age, but the truth is, the closing centuries of the iron age constitute the darkest period of the world's history. The further back we go in history, the greater the civilizations, the greater the nations. The apparent progress of the past century is due to the influences of the opening of the new age. It is a fact that the modern world borrows largely from the ancients in lines of literature and art. The coming Golden Age will be a revival of the glory of the past, with all its wonders on every plane of life and activity.

But the question is, How will humanity lose the knowledges of the Golden Age of light? How will it come that wonderful inventions will pass away? Things grow old to the mind. Truth itself finally becomes vitiated, and the substances of enjoyment are worn out and are precipitated from plane to plane, until they reach the outermost kingdom. The time comes when the mind is turned from external things; there is a receding of leading spirits to the interior; entities which are active in the production of great inventions and the ornate things of

life finish their labors, and the ascending spirits of genius become absorbed in the interior spheres.

But what of the records remaining in the external, and the knowledges of the crafts? The literature of the ages of light is not perpetuated throughout all time because the world reaches that stage in which it fails to comprehend the truth, just as the Christian church declined and lost its comprehension of the truths taught by Jesus the Christ. When that which is now the ultimate truth of life has reached the limit of its usefulness, the necessities of the race will demand something new—and new truth in a lower degree will be given, and so on until the world reaches the iron age again.

In addition to the operation of the laws of metamorphosis in the world of mind and life, there are factors in the physical cosmos which contribute to the utter losing of all the records, of all memory of things which belong to the ages of light. Great cataclysms occur; parts of continents on which great civilizations flourish become submerged or otherwise uninhabitable. There is a progressive change in the frigid, temperate, and torrid zones, and at times sudden reversals of the poles take place, and the orbit of the sun is at right angles to the equator. The cataclysms blot out the records and remnants of past glories. During such times, the number of inhabitants of the earth is reduced to the minimum, and the customs of the people are in accordance with the conditions which prevail. This fact gives rise to the common idea regarding the progress of humanity from the state of savagery. However, there has never been a time when a portion of humanity was not civilized. Races decline and stocks run out, but there is an ever-operating law of progress through which, while a portion of the race retrogresses, another portion is moving onward toward the final goal.



**Festivities in Florida.**

**The Solar Festival, October 18, Celebrated by Koreshans at Estero.**

The purpose of the celebration of October 18 was duly set forth in the Solar Festival Number of THE FLAMING SWORD, and the report of the ceremonies at Chicago is fresh in the minds of our readers. The same spirit actuated our faithful members in the fellowship of Koreshanity in the extreme South—the Koreshan Home at Estero, Florida. From the Official Report we

quote the following expression of their sentiments:

"We are gathered here in this natural land of flowers—the prophetic locality where the 'fountain of perpetual youth' was sought, a little band of pioneers seeking perpetual life through the application of those principles of immortality which the Messenger of a new era reveals. How dear this day of our anticipation is to those who realize its import to the world, we are able to *feel* rather than express. We look down the vista of the coming years, when the nations of the world will pay the tribute of their commendable devotions. As the pioneer inaugurates new conditions, so we, the first followers of KORESH, impulse the flame of enthusiasm in sacred recognition of this day."

The tropical clime affords abundant material for decorative display. Loving hands collected these materials and arranged them in beautiful order and design. The walls of the Assembly Room were covered with palms, symbolic of victory; gorgeous wreaths with streamers of red, green, and gold stretched from pillar to pillar, while there were also beautiful festoons, bouquets, and fitting mottoes. Graceful palms were planted at the entrance of the main building, with arch of evergreens and Koreshan colors; and at the boatlanding, at the entrance to the grounds, another arch appeared, bearing the word "WELCOME!" The grounds, consisting of a beautiful park, were prepared for outdoor exercises; and these ornate things of the tropics were made to speak, through their colors and forms, the sentiments of Koreshan hearts.

An interesting and appropriate program was planned and carried out with perfect order, enlivened with orchestral music and with songs, some of which were composed at Estero specially for the occasion. During the day there were games, aquatic sports, and social converse. The following from the Report presents a beautiful picture of Koreshan harmony:

"A spirit of joy and love pervaded the day in all its activities. \* \* The day was waning, and we had just time to prepare for supper, when the bugle called us to the east side of the large building, where tables were arranged in the form of squares. This scene we wish you might have seen as we saw it. Just at the close of day our community was gathered together 'under one vine and one figtree,' with one impulse, brought from different parts of the world to follow one Leader, in social converse, with happy hearts free from the disturbing conditions of life that are everywhere apparent in the outside world under the despotic com-

petitive sway of present perversions. The canopy of the blue sky, the congenial temperature of the fresh air, with the broad freedom of outdoor spaciousness, rendered the scene one to be recorded on memory's pages."

The evening program was an enjoyable one; its items are worthy of special mention: "Ode to KORESH," an original composition, recited by seven young sisters; song by the children: "The Man that Rules the World." Great bonfires lighted up the night; there was a street-meeting, showing how Koreshans conduct their street propaganda in Chicago; and finally, a number of admirable representations of statuary, by two brothers—Open Air Tableaux. They were executed with skill, exactness, and beauty of pose, which showed artistic taste on the part of the performers.

#### Lectures at the Masonic Temple.

*We are pleased to announce that the Founder of Koreshanity lectures on Social Economics and related subjects, on Sunday evenings, 7:30 o'clock, at Room 412, Masonic Temple, Chicago, until notice to the contrary.*

*We cordially invite all persons interested in advanced thought. Opportunity for 5-minute speeches by critics and inquirers.*

*The regular services of the Koreshan Ecclesia, Sundays, 3 p. m., and meetings of the Society Arch-Triumphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.*

#### The Flaming Sword's Exchanges.

THE EDITOR.

**The Arena.**—The excellent November number begins with an article by Prof. Frank Parsons, entitled, *The President and the Trusts*, in which the honesty of the President is unquestioned. It contains suggestions concerning the power of the government to control the trusts without constitutional amendment—that Congress has authority to dissolve the trusts or other corporations inimical to the interests of the people. The second article is by Ven. A. Kingsley Glover, entitled *Personal Power of the President*. From this we quote: "I have studied the polity of every modern nation classed as 'civilized,' without finding any one ruler having such personal authority as that possessed by the President of the United States." Another interesting article is by Joseph F. Smith, President of the Mormon church, in reply to Joseph Smith, leader of the Reorganized church of the Latter-Day Saints, on the subject of the origin of polygamy in Mormonism. *The Home Across the Way* is an occult story by Laura N. Eldridge. 25 cents per copy. The Alliance Publishing Company, 569 Fifth avenue, New York City.

#### Summary of the World's News.

AMANDA T. POTTER.

Oct. 29.—National Builders' Association considering plan of stopping all work when labor unions order a strike, thus shutting off the source of supply.—Today will be observed throughout anthracite region as "Mitchell day"; work suspended; celebrations in commemoration of ending of strike of 1900.—Lord Charles Beresford predicts era of peace; urges closer friendship with America.—Santa Maria in Gautemala reported in violent eruption.—Oct. 30.—Dr. Hall, Chicago, states that actor Mansfield swore because theaters are occupied Sundays for religious purposes; Mansfield threatens suit; Dr. Hall will not retract.—Governor Yates, Illinois, ill with typhoid fever.—Snow in western and northern New York and Maryland.—Marie Corelli, in a British magazine, attacks America and its millionaires, charging vulgar display of wealth and unwholesome influence on society.—Oct. 31.—Berlin papers claim that Sarah Bernhardt is German, born at Frankfort-on-the-Oder; that her father was a horse dealer, named Feibel.—Entire coffee zone of Gautemala destroyed by eruptions from Santa Maria volcano, and inhabitants are reported in peril.—Arbitration commission visits coal mines near Scranton, and inspects workings and conditions under ground and on the surface.—Nov. 1.—34 foreign colonies in Chicago, which, per Wm. E. Curtis, is the most cosmopolitan city in the world.—Per coal strike commission, any change in wages shall be effective from Nov. 1.—Republican circles admit possibility of losing next House; New York doubtful.—W. K. Vanderbilt, Jr., condemned to two days' imprisonment and fine for speeding automobile in streets of Paris.—J. Pierpont Morgan visits Chicago for a few hours, goes twice to horse show, dines at Chicago Club, and causes all kinds of rumors in La Salle street.—Nov. 2.—In Paris the week closing Oct. "has belonged to senators and strikers;" trouble in French cabinet; mine representatives and strikers arbitrating.—Stenographers report 300 words per minute in Chicago law courts; divide about \$1,000,000 annually in fees.—Chicago third annual horse show closed; record-breaking success.—Transfers from North to West Side Chicago street-car lines and vice versa issued today.—J. Pierpont Morgan and associates support effort to abolish private car system; bitter fight threatened.—Barbers form state protective association.—Mob of 4,000—whites and blacks—burn Negro in Mississippi.—Nov. 3.—Marine hospital service officials fear spread of bubonic plague from San Francisco to Chicago and other cities, where conditions are favorable to developing an epidemic.—Count Tolstoi suffering with another attack of inflammation of lungs.—San Leandro, Cal., boy reported recovering after losing several spoonfuls of brains.—Nov. 4.—Election day.—Forty of Chicago's leading merchants take special train for South today; two weeks' trip. Will try to make closer commercial relations.—President Eliot of Harvard says Methodists are too emotional, and criticises modern Sunday-school methods.—King Edward reported taking active interest in St. Louis Fair.—Doukhobor pilgrims in mad search for Messiah, on verge of starvation and death; scores already fallen on the plains.

**NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.**

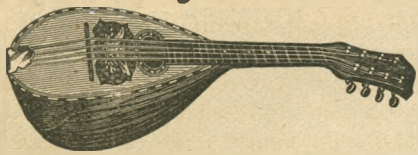
We trust that members of the Society Arch Triumphant of the Koreshan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

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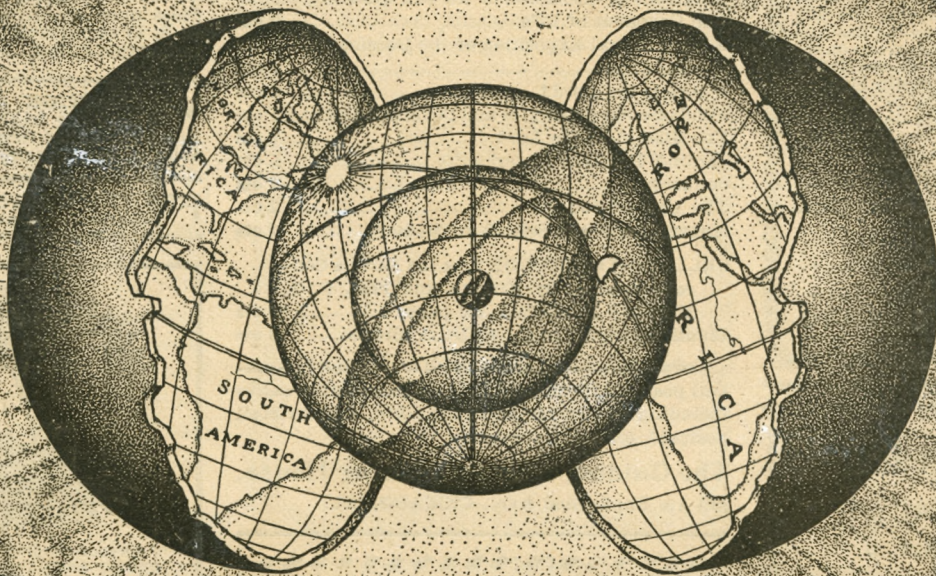
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NUMBER 51.



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